

॥ Shri Hari ॥

Think Over



Tvameva Maata Cha Pita Tvameva
Tvameva Bandhusa Sakhaa Tvameva
Tvameva Vidyaa Dravinam Tvameva
Tvameva Sarvam Mama Deva Deva

Swami Ramsukhdas

Think Over

Sadhaks must think seriously that those things that we are experiencing with our senses, can these reach us (Self)? In reality, all sense objects, only reach up to the body; however, due to believing ourselves to be the body only, mistakenly we believe that this reaches the “Self”. Our eternal existence is in the form of “I am”, whereas, the existence of the bodily inert things is temporary and un-real. Therefore, nothing can reach the “self”. In this too there is one extra-ordinary point that you must pay attention to - as far as the objects reach, there too they do not remain forever. Therefore an aspirant must think that **all the objects that you come in contact with, that are seen, heard, etc. they too do not reach the “self”, and as deeply as they touch you, there too they do not remain forever, therefore, for how long will you take pleasure from it? How long will you stay with them?** The bodily inert objects are changing, but the “self” is unchanging. For how long will you make do with these objects that are constantly changing? How long will you remain dependent on these? If an aspirant thinks in this way, then he will progress very quickly.

Sense pleasure do not reach the Self, but man accepts the consequences of it in the form of pleasure and pain - “Purushah sukhadukhaanaam bhokrutve heturuchyate” (Gita 13/20). In other words, **man fosters the enjoyment of pleasure and pain.** Just as the things that are acquired do not remain forever, similarly the pleasure and pain derived from it, does not remain forever.

When man comes to know that this is a snake, he does not touch it. **Sense enjoyments are also like the snake. Indulging in the pleasures is as harmful as**

catching a snake. Accumulation of money, wealth, possession, is no different than collection of filth and garbage. Through hoarding there can be no real and permanent benefit. Both enjoyment of pleasure and hoarding do not reach the “self”. Therefore there is no relationship of the “self” with these.

Through worldly and material pleasures, senses enjoyment is experienced, and through hoarding, pleasure of pride is attained. **He who is attached to both these pleasures, i.e. he who is subservient and dependent on these (enjoyment of sense pleasures and hoarding), can never be perfectly happy.** “Paraadheen sapanehun sukhu naahin” (Manas 1/101/3). Innate happiness is only on becoming free (independent) of these sense enjoyments and hoarding. However due to being infatuated and attached to sense pleasures and hoarding, man experiences pleasure even in dependence. **He thinks that I have so much money therefore I am independent, but as such he is dependent.**

One lady said to me “If I were a man, it would have been a very good. I am sorry by the fact that a woman has to remain dependent on the man. Men due to being independent, they are able to do business and trade and earn good money, but women are unable to do so.”

I told her “You believe yourself to be independent (free, unrestrained) by possessing money, thinking that if you had so much money then you would be independent; but tell me, is money “swa” (innate, natural, one’s own) or is it “par” (other, foreign, different)? She said that money is “par”, it is definitely not “swa”

I asked her “Of the two dependencies, which one is there more dependency on, the dependency on money or the dependency on a man?” The woman’s intellect was sharp, she said **“of all the dependencies, the dependency on money is the most. Therefore remaining dependent on the man is good.”**

Money is inert. It is better to be dependent on sentient man than to dependent on insentient and inert money. A man can be either father or husband, but money is neither father, nor husband. In this too in fact, **the dependency of mother, father and husband is the kind that leads one to independence (freedom). Dependency on them is also filled with much independence. Firstly by not being dependent on them, we will have to become dependent on many others and secondly, by remaining dependent only on them, then in fact, we will become independent.**

People think that now we have *lakhs* and *crores* of *rupees* (millions of dollars), now we have become independent (great), but in fact they have become most dependent (small). If due to money we have become great, then in reality we are smaller than the money. One must think over this that we are sentient (conscious) and the money is insentient and produced (earned) by us, then for how long is it proper to consider ourselves to be great due to the money?

In this way **a *sadhak* should think over his life and should renounce the various dependencies (support of the world and this body).**

Narayana ! Narayana !! Narayana !!!

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